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Changing Patterns of Marriage in Rana-Tharu Communities

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Abstract

Marriage is an institution of the society which leads to the establishment of family. The Rana-Tharus have their own pattern, culture, rituals, norms, and values regarding marriage. The main aim of the study was to analyse the changing patterns in the Rana-Tharu marriage system. The study employed the situational analysis design of the qualitative research. Semi-structured interview and observation were used as the tools for collecting the data. This study employed the situational analysis design of the qualitative research. Semi-structured interview and observation were used as the tools for collecting the data. For conducting this research, ten informants from Rana Tharu of Shukhalaphanta Municipality-11, Kalwapur villages, Kanchanpur were selected. Thematic analysis was used for the analysis of the data. From the analysed data, it was found that the cultures, rituals, norms that are practised in Rana-Tharu traditional marriage are changed in the present context of marriage. Only those rituals, norms are followed which reflect their cultural identity and some rituals are practised in modified forms. Some of the rituals which seem not so important and are highly costly and time consuming in present context have been abandoned.

Keywords: Rituals, culture, traditional marriage, Janajati, magani

Introduction

Nepal has legally recognized 59 indigenous nationalities referred as Adivasi Janajati; the Tharus have been in margin for centuries (CBS, 2012). According to the Central Bureau of statistics 2012 the population of Tharu constitutes 6.6% of the total population. The ethnic groups have their own cultural characteristics, traditions, language, restrictions, religion etc. They have strong unity among themselves which bind them together in strong bond and also distanced from other groups. The Tharus are mostly found in mid-western and Far western terai region especially in Banke, Bardiya, Kailali, Kanchanpur and Dang. There are also

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several sub-groups within the Tharu people with variations in language, culture, dialect and religion (Dahit, 2009). Rana Tharu is one of the sub-groups within Tharu people. The Rana Tharus have their own language, culture, religion.

Marriage leads to the establishment of family and it is also the means of celebrations, happiness, togetherness. There is no one universally applicable definition of marriage as different people create their own definition about marriage. Marriage consists of “the rules and regulations which defines the rights, duties and privileges of husband and wife, with respect to each other” (Lundberg, 1956, p.133). Marriage and family are complementary concepts; marriage is an institution whereas the family is association, the institution (Lowie, 1961). Marriage not only connects the two individuals but it also brings two families together. Marriage is like a bridge which connects two individual legally and create bond between two persons and their families. Marriage is one of the important religious as well as cultural aspects along with other different cultural aspect in Rana-Tharu community. The marriage system of Rana-Tharu is of distinctive nature. The marriage processes gives continuity to social unity and build cooperation, coordination among the people. Marriage ties the people together and the participation in the whole process of marriage have bring the feeling of collectiveness, togetherness among each other. In Rana-Tharu marriage certain rules, regulations, norms, values are followed which are given by ancestors. Marriages only take place within same caste, (Caste endogamy) but marriage within same clan were not accepted (lineage Exogamy) and inter caste marriage were strictly prohibited (Kittelsen & Gurung, 1999).

In past economic status is highly considered while fixing the marriage. The Rana-Tharus are patrilineal, i.e descent is traced through the male line and children belong to their father's kurma (patriline). Each patriline shares the same lineage deities, and therefore, marrying someone with the same deities as oneself would mean marrying a member of one's own patriline. RanaTharu do not marry numbers of their mother's natal kurma either, i.e., cross-cousins on the mother's side ,nor mother's children. Marriage between family members of ritual friends (*mit/gunj*) is also not allowed (Kittelsen & Gurung, 1999). Relationship between a boys and a girl of the same kurma is not at all possible to regularize, and that couple would become outcasts forever. This strict lineage-exogamy is still valid (Hasan, 1993).

The ideal marriage among the Rana-Tharus starts with an engagement (*Magani*) between the two persons initiated by their parents and a marriage broker (*Majpatiya*). The *Magani* takes place when the boys and girls are very young at 4-5 years but the actual wedding is not performed until the couples are in their teens. In some cases people make an agreement, before their children are born, that they will be married if they are boys and girls. Both men and women can be *Majpatiyas*, but people insist that they have to be respected persons who are on good terms with everybody. *Majpatiyas* are approached by the parents of eligible boys and girls and asked to propose a suitable match. There is one *majpatiya* in boy's side and one *Majpatiyas* in girl's side (Kittelsen & Gurung, 1999). He is continuously in search of

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girls and keeps mental lists of girls (Hasan, 1993). The marriage system among Rana-Tharu is unique and distinguishing from others.

Among the Rana-Tharu, we would claim, in addition to the creation of good future for the couple and the creation of children, the most important aspect of marriage is to create a long lasting, mutually beneficial, and balanced relationship between the two families. The marriage process and procedure of the Rana-Tharu are too lengthy and it takes more time. The traditional marriage procedure lasts for many days. All follow these long procedures in traditional marriage practice. There are many clans in Tharu tribe and those are called *kuri* in their local language. All of the Tharu clans are divided in lower and higher status (Turner, 1931).

In Rana-Tharu society different norms, rituals are performed before marriage and after marriage also. It is very lengthy and economically high process to perform marriage in traditional way. In general the aim of this study is observe the traditional practice of marriage from beginning to the end among the Rana-Tharu. It is also concerned about whether the practice of norms, values, rituals in Rana-Tharu marriage are similar in context of modern marriage or are they changed, modified and in some cases eradicated with time.

In specific way, the main aim of the study is to analyze the changing pattern or the practice of marriage among the Rana-Tharu community.

Literature Review

The Rana-Tharus are known as one group of Tharu but they say that they are different from others. So they have demanded for separate ethnic identity from the government of Nepal (Bista, 2018). The Rana-Tharus live in the Kailali and Kanchanpur districts of the Far Western Terai and also in India, in Udham Singh Nagar district, Uttarakh and Kheri district in Uttar Pradesh (Verma, 2010; Raghavan, 2012). The Rana-Tharus claim to be of Rajput origin and have migrated from the Thar Desert Rajasthan to Nepal's Far western terai region (Lewis et al, 2014). The westernmost endogamous sub-groups of Tharus are Rana-Tharus which occupy lands from Naintal in western Uttar Pradesh to Kailai in Nepal. Although the Rana-Tharus and Kathariyas are divided into two several groups they share certain cultural features in women's dress and domestic architecture (Guneratne, 1994). Marriages bonds two families together and lead to the formation of strong bond between husband and wife. "Marriage is the approved social pattern whereby two or more persons establish a family" (Horton & Hunt, 1968). Different types of marriage are found in Nepal. Among them some common types of marriage are; monogamous (marriage where there is one husband and one wife), polygamous (one husband having more than one wife or one wife marries more than one husband). Polygamous marriage is again divided into polygyny (one husband marries more than one wife) and polyandry (One wife marries more than one husband) (Acharya & Bennet, 1981).

Marriage of the Rana-Tharu is very much different from others caste marriage. The Rana-Tharus have their own culture, norms, values, traditions, language and their own of

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celebrating festivals and other ceremony like marriage. Marriage between Rana-Tharus and other is not acceptable but it is also changing slowly as per the time. Majumdar reported from Nainital in India already in the 1940s that the (Rana)' Tharus have constantly revitalized their blood by exogamous marriage, which today, as it was in the earlier days, is the most popular way of securing wives among them (Majumdar, 1944). In context to marriage, Mathur claims for the Rana-Tharus in Kheri district in Uttar Pradesh, India, there is absence of mixed marriage i.e inter caste marriage is not accepted here (Mathur, 1967). Hasan also writes that 'no magani or marriage is possible between Ranas and non-Ranas' (Hasan, 1993).

Magani in Rana-Tharu is the first step towards the marriage and magani is performed in early age of 4/5 and in some cases in when the child are not even born their parents (If they are close friends) decide to get their child married later if their wives give birth to daughter and son. During magani boys families brings lots of gift and sweets to girls house. Girl's families organize party and near relatives are also invited. After magani also different rituals are performed until the wedding days. Baina ceremony is also performed where boy's side families brings *mithipuri* and sweets to girls house. If in case the magani is broken off then the girls side have to pay back all that they have received from the boys families (Kittelsen & Gurung, 1999). Cross border marriage is also seen among the Rana-Tharu living in Kailali, Kanchanpur and Uttarakh and, Uttar Pradesh, Lakhimpur. These cross border marriages is beneficial for whole country as it bring both the country together and build up the strong relation among people of two countries. During any festivals or celebrations like marriage not only inside country relatives are invited but also the relatives from outside country are also invited. It helps to share and promote culture outside the country also (Bist, 2016). Marriage reveals a great deal about the relative, status of men and women and about the structure of caste and kinship (Bennett's -1983). Rana-Tharus have been group-endogamous. Although they have been seen as 'backward' by others, they themselves claim to have status superior to other groups and have not allowed marriage outside the groups. But this situation is slowly changing in Rana-Tharu community. There are now quite a few examples of Rana-Tharu marrying Danagaura-Tharus and Paharis (Kittelsen & Gurung, 1999).

The cultural, religious aspects of Rana-Tharu community in separate are less studied rather research are done as whole of Tharu community. So this study will be more relevant for the researcher to have knowledge about the specific traditional marriage pattern of Rana-Tharu, and changes and continuity made in the traditional marriage custom, ritual, norms in present situation.

Methods and Procedures

This study is qualitative research with situational analysis design to analyze the changing pattern of marriage among the Rana-Tharus. A research design is the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure (Kothari, 1990). The study was carried out in Shuklaphanta -11 Kaluwapur village, Kanchanpur district of Far Western Province.

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The study area was purposively selected as it is the predominant area of the Rana-Tharu people where different ancient cultures are still in practice and are preserved. So it would be easier to collect the required information on their marriage practice, process different norms, rituals and culture followed by them. For this study 10 informants among whom five males and five females were selected who could give information on their marriage culture.

A semi-structured interview and observation were used to collect the primary data for this study. The information was then collected through the interview of the informants. The information given by informants was noted down on diary and were also recorded using recorder, camera, etc. Secondary data for this study were collected from different sources like articles, books, journals, etc.

The data obtained from the field work were analyzed using thematic analysis method. Thematic analysis is a method for identifying, analyzing, and reporting patterns (themes) within data (Braun & Clarke, 2006). While generating the themes, I followed the steps as given by Braun and Clarke: familiarization, generating initial codes, searching for themes, reviewing the theme, defining and naming theme and producing the report. Then they were discussed.

Results and Discussion

Traditional Marriage Practice

Many of the rituals are performed in the RanaTharu marriage ceremony. The information was collected by taking the interview of different respondents.

Magani

Various rituals are performed for the completion of marriage in RanaTharu culture. *Magani* is the most important and the very first steps toward the marriage ceremony. In ancient time *magani* were fixed among the two individual when they were in their early age by their parents. It is also stated that when two close friends wives are pregnant they decide to do marry their children if they have daughter and son. This is also called womb engagement. Mostly it is not so in practice. Though the *magani* may be fixed between the girls and boys in small age but the marriage is done only after they have reached to 18/19 years. Before the starting of *magani* the boy's parents call *Majpatiya* to their house and ask for the search of girl for their son *magani*. In some case if the boy parents already have some idea about any girls who is of their social group/unit they ask *Majpatiya* to go to girl house to talk about their son marriage proposal. The same is also done in girl's side. It's all the work of *Majpatiyys* to talk to both side parents and to look after all other things like whether they are of same caste or not, and they must not be of same *kurma* (Lineage), their social status etc must matched. After all this if both the parents approve the proposal then they decide to take out one date to do *magani*.

Magani in Rana-Tharu is significant social institution which carries the cultural aspect of Rana-Tharu, it reflects their of celebration, togetherness. It create the bond between girl and

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boys and their respective families, relatives before marriage. Rana-Tharu is mostly engaged in agriculture so they prefer to do *magani* mostly in the month baishakh and jetha as they are free in these months. In the day of *magani* the boy families along with some relatives come to the girl home with 50/60kg sweets packed in the big boxes, some sorts of liquor and gifts for girls. Sweets are considered as very important for the inauguration of any kind of ceremonies in RanaTharu. At girls house different items of food are cooked after the *magani* ritual all enjoy the meal. The sweets brought by boys families is distributed among all the member present in *magani*, they also distribute it among their relatives, neighbour. The boy's families stay for one night at girl house and return to their house in the next morning. From *magani* days both girl and boy father are regarded as *samdhi-samdhi* and *magani* can't be broken and if in case it is brooked off then girl's side have to give compensation to the boy's family for expenses of *magani*.

Baina Rituals

It is the rituals performed after some year of *magani*. In RanaTharu language *baina* means giving something in advance in order to gain something later. To perform this rituals boy's father along with some other member visit to girl's house with mithipuri for girl and her family. But nowadays the sweets are replaced by cash also. The sweets brought by the boy's side are distributed among the relatives, neighbor and friends of girl's side. Sweets plays important role in Rana-Tharu culture it is the symbol of good news for them and they bring sweets to girl's house in every ceremonies from *Magani* to wedding.

The second *Baina* ceremony is celebrated just prior to wedding. Again the boy's side people visit to girl's house with some sweets and gifts. The main ritual is that the boy's father and his relatives have to bring 20/30kg of jalebii to girl house. The jalebii is then distributed among the entire neighbor including village leader also. The boy's family also brings some gifts for the girls. The ritual is the sign that the marriage is going to be performed very soon.

Din Lyaune/ Khelnajana

The second *Baina* ritual is also considered as *Din lyaune* or *khelnajane*. When the boy's parents feel that their children have reached their marriageable age they decide to fix the marriage date by visitng girl's house. Boy's parents along with *Bhalmansa* and *Majpatiya* visit to the girl's house with jalebii, sweets and gifts for bride to discuss about the marriage date. This ritual is called *Din lyaune* or *khelnejane* and it is performed in the month of Mangshir. If both the parents agreed then they fix a date according to their rituals.

Puchhaicho Rituals

When the wedding day is nearer one of the ritual is performed which is called *Puchhaicho*. For this ritual boy's father and other 2/3 member visit to the girl's house taking a very big fish and other sweets, gifts for girls. The fish is used in pooja and in some case if they are unable to bring the fish they can give cash also. This ritual is performed just before

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the 12th day of wedding. The people from boy's side stay one night in girl's house to perform these rituals and from this day the 12th day is wedding day

Chulo Banaune

After *puchhaicho rituals chulo banaune* (making cooking hearth) ritual is performed. For the boys marriage seven and for girls marriage five Chulo are made. In RanaTharu society, there is a ritual that men are not allowed to do kitchen work so, for cooking food and other kitchen work any 3 women from village are selected and they are given all the responsibilities of kitchen. The women who looks after kitchen are called *bhujins* in Rana language. It's the responsibility of theselected *bhujins* to clean the house and plasters (With the pure soil which they have to bring from near ponds or river) the whole house 3 day before the weeding. The *bhujins* also bring the soil from the near river to make *chulo*. The used *chuli* (Cooking hearth) in which they prepare food before wedding are regarded as polluted so, they make new *chulo* for wedding day, the new *chulo* are made with the new soil by *bhujins* and other women of the house. In this way the new chulo are placed in kitchen by performing certain rituals called *acchochauko*.

In the day of *acchochauko* the rituals of *chulorakhane* (placing cooking hearth) is performed. In this day village women's are invited to sing song to perform *chulorakhne* ritual. In the evening *bhujins* ask seven girls and one boy to keep *chulo* in kitchen in case of boys marriage and fits girls marriage 5 girls and one boys keep the *chulo* in kitchen. Along with *chulo*, traditional grinding machine (*jato*) is also placed in the kitchen. *Bhujin* cook the food from this day onward only and feed the entire guest. In RanaTharu marriage different food items are prepared. For vegetarian one pure vegetarian food is cooked and for others non vegetarian like fish, meat items are cooked.

Bhuiyabare Rituals

One day before the wedding day is called *Bhuiyabare*. In this day the main male member of house visits to the jungle with some other people to bring wood for cooking food. While going to jungle they take sweets, thread, axe with them. Firstly the head of the family member tie the thread on the tree and start cutting wood and other who have came with him also help him in cutting wood. They bring all the wood they have cut in jungle to make the food.

In the morning of the *Bhuiyabhare* day another ritual is performed where the *Bharra* is called at wedding house to perform some ritual. Certain amount of all food like dal, rice, salt, turmeric ,oiletc are given to *Bharra* and he alter some mantras and give it back to house member and it is mixed on the food item which will be used for making food in wedding . This ritual symbolizes that after doing so there will be no scarcity of food in wedding.

Bhuiya Pooja

Bhuiyapooja is also performed in the same day. For this ritual all the *kurma* member are invited and all of them help in making puris which is offered to god later on. The groom

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mother /bride mother by covering her whole body with white cloth went to jungle with some other children by taking necessary items like puris, sweets. The god place is cleaned by *chakar* before she reaches there. The bride/groom mothers worship their respective deities there and offered *puris*. After finishing the pooja prasad is distributed among the ones who are presented there with her. They also send Prasad to *Bhalmansa* house, their neighbor house and *kurma* house.

Wedding Days

As said by the respondents the RanaTharu's marriage celebration lasts for many days but the actual marriage rituals/*Rasam* are performed for two days.

First Day of Wedding

In the first wedding day or the 12th day after *Puchhaichho* is the actual wedding day. They said that in this day, the *Bharra* comes to the wedding house in early morning. The main member of the house offer the turmeric and oil to their deities and then turmeric and oil is given to *Bharra*. He performs some mantras and gives it back. Turmeric and oil is considered as auspicious and is applied on both groom and bride. A certain place is decorated by making rangoli, and using flowers, light etc. Rangoli is also made in the main entrance door of house and on the entrance door of kitchen where their main deities are kept. *Haldi* ceremony is started by seven girls and one boy by applying *haldi* on bride/groom cheeks, forehead, arm and other member also apply *haldi* to couples in their respective house.

In traditional maaraige they said that bride in RanaTharu used to wear the dress brought by the groom and his families. Girls wear *Ghagariya* (Special red coloured long skirt), white color *Choli* and *Chunari* in head. The bride wear all the ornaments made up of silver like bangles in hand, *bichchhiya* in toe. She also used to wear black and red *dori* in her hair. Groom used to wear *Jhagiya* (Long gown white in colour), *Pajamas* (trouser which is again white in color), *Pheta* (Belt of cloth), *Pagaha* (turban made with cloth). *Katar* is always kept with groom to protect from evil eyes. Garland made by paper money, silver coins is used by groom. Groom *jija* help him in wearing cloth and almost all the responsibilities of marriage is given to *jija* in Rana culture.

Once the groom is all ready he is taken to *Doli* (box type but not closed made up of wood) which is beautifully decorated and his *jija*'s carry him while all the other *Baratiyas* go on cart and some go walking. The respondents said that when the groom and *Baratiyas* reach to the bride house it's all decorated with flowers, color and light. A beautifully decorated gate is made in the entrance of the house where people stand there to welcome the groom and *Baratiyas* especially bride's sisters welcome *Baratiyas* and groom and also demand for some money (as *neg*) from groom. The bride sister didn't allow groom to enter the gate until their demand is fulfilled. After their demand is fulfilled the groom is allowed cut the ribbon tied on gate and then only enters inside the gate. The groom is then taken to the place which is specially decorated for the groom and *Baaratiyas* so that they can have rest there. The

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groom is then served with water, juice and food. The food is served by the close relatives and *bhujins*.

After taking the rest by groom for some time both bride and groom are taken to the courtyard where their deities (god) are placed. There *payepujan* ritual is performed (Just like as *Kanyadhan*). Both the bride and groom are made to sit in some things made up of wood in old days which is replaced by chair now days. The mother and father of bride apply some ghee on groom and bride feet and again wash with some water. This ritual is also performed by some close relatives of bride. After the completion of this rituals groom ask for some cloth to clean groom feet but the bride sister jokingly say to bring from home to groom's *jija*'s. The feet of bride are cleaned by bride sisters. After *payepujan* ritual other ritual is performed and for this ritual the turban of groom is tied with the veil of bride to make a knot (*Ghatbandhan*) and they are asked to go round the sacred place for seven times (It's like *phera* taking rituals in hindu culture marriage). After this the grooms apply sindor on bride forehead and the marriage is completed. The *ghatbandan* is opened by bride sisters only after their demand of money is fulfilled by groom side. After this the groom is taken to have food and all other also enjoy the food. There is also singing, dancing programme and all enjoy the marriage.

Second Day of Wedding

In the next morning the younger sister of bride go to groom and they have some talk and joke with each other. The younger sister of bride even do the makeup of the groom and in return ask for money. After this the *mukhdekhai* ritual of groom is performed. For this all the relatives of bride gather together and greet groom in sequential order and give some money as neg to groom. After all these ritual meal is served to the groom and *baratiyas*. The food is served by the *Bhujins* and close relatives of bride.

The bride is taken to the one room and she changes the cloth and wears new cloth brought by her in-law. It's very emotional moments for the bride and her parents. They all cry and the bride hugs all her family members. Lastly she is taken to doli and she sit on it. Along with bride some of her brothers, uncle *jija*'s go with her to her in-laws house and finally the farewell is done.

As all head towards the groom house, in between the way before reaching the groom house they stop in way and perform one ritual. The *Bharra* throw some rice flour, alcohol in the air in all direction. This ritual symbolizes that doing so will protect the entry of any evil power or soul from outside to their village.

At groom house all preparation are done and the house is well decorated and a beautifully gate is made on the entrance of courtyard. The groom and bride are made to stand at gate and tika is applied in their forehead and asked to enter the gate. Firstly the bride and groom are made to stand near the outside deities (God Mandhir is made) and groom sister perform some ritual which is called *Dalohallie*. After this the bride and groom have to enter the house and bow to the god and the bride offer some sweets, money to the god brought from her

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home. The bride and groom then enter to the kitchen area but there the groom sister stands on the door and ask for money and the after getting the money they allow them to enter the kitchen. In Kitchen the bride and groom have to go near to their main deities bow down their head.

In the next morning, *bhetanrasam* of bride is performed in groom house. In this ritual all the family members, relatives of groom come and greet the bride and give her some gifts, money or sweets. Different entertainment program like singing, dancing, and eating alcohol, food is done. The bride also used to help in cooking food. Though she is allowed to do kitchen work but she is not allowed to touch water tap unless the water touching ritual is performed. In the whole marriage process in groom side all responsibilities is given to groom's jija's. He has to look after every preparation and also he have to be with groom in whole wedding process. So usually if there are more than one jija's of groom then it becomes easier to manage the all work. If in case the groom's didn't have his own brother in law cousin brother in laws performs all the work in wedding.

In the traditional marriage practice the bride were sent to her parents' home in the next day of wedding day with her brothers, uncle and *jija's* who have came with her but the groom was not sent with bride. The bride mostly live in her parents' home after marriage also he comes to her in-laws house occasionally. But after she got pregnant she used to live with her husband in her husband house. This type of culture is not in practice now a day's.

Gulta Ulaune

A Gultaulaune ritual is performed by Rana-Tharu only during the wedding ceremony of their youngest son. In the next morning of wedding day, groom's sister and sister in law climb on the roof, terrace of the house. They take sweets, dolls, chocolates, money, biscuits with them and they drop all these items from the roof in the courtyard where mass of the people are gathered. Then dropped materials from the roof belong to them who had catches the items. In the terrace groom's sister and sister in law beat the drum, sing the song and dance there. They drink alcohol there and ask for the money from groom and groom's father. They didn't come down until their demands are fulfilled by the groom and his father.

Changing Pattern in Marriage

Change is seen everywhere whether that may be in our culture, life style or behavior. Every society is changing day by day and so the cultures of the society are. The culture of any group/society which they used to perform in past year are now been changed and some of them are eradicated from the society. The new generation modifies the old traditions, custom, norms, values as per their wish. The change is necessary with this fast growing world where everyday new creation are seen, science technology have reached very high. Adaptation to new world is also considered as culture. There are some cultures which are being followed since our ancestors and these cultures are considered as our identity. But any culture should not be burden for anyone and if the culture seems like burden then it's not

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necessary to follow, changes can be made on it. The basic daily activities which we perform in our lives are also our culture. Among the different culture marriage is also one which is considered as institution which plays important role in everyone's life. Marriage leads to the establishment of family. Marriages performed in old traditional ways are not performed as same now a days. Certain changes are seen whether that may be in the marriage of RanaTharu or Brahmins, chhetris.

RanaTharu marriages were celebrated for many days in pasts whereas it's not so lengthy now in present marriage. Changes are observed in every ritual.

Changes are seen in the process of mate selection. Mostly the girls and boys select their partner and perform *magani* rituals only after they are of 18/20 years or in some case even after finishing their education that may be after around 24/26 years in today's modern marriage whereas *magani* is performed in early age of 4/5year and in some cases in womb also in past context (Kittelsen & Gurung, 1999). The early mate selection process has now been eradicated and this has brought positive change in the society. It has helped to reduce the rate of child marriage in society. Now a day's *smagani* is done 1/2month before the marriage only. No parents force their children for marriage and children choice is given more importance in the selection of their respective partner which is just opposite in traditional marriage. It is seen that very few girls marry before the completion of study and only uneducated one marry in early age (mostly elopement marriage is done by them). In past context *magani* is celebrated where boys side have to bring lots of sweets, gifts, alcohol for girls families but now a day's ring exchange ceremony is performed and they all have nice and delicious meal at girls home and after that directly wedding is done. No any *baina* rituals where groom's families have to bring jalebi, fish, and sweets are performed in before wedding day in today's marriage.

The differences are also observed in wearing sense of dress and ornaments of both girls and boys. Grooms prefer to wear western suits, shoes, and turban and flower garlands unlike their traditional dresses. Some of the rituals like wearing garlands of silver coins and paper money are still in practice in today's marriage. This makes the Rana-Tharu marriage to look different and unique in their culture. Bride wear twinkling sari, blouse and cover their head by red ghunghat and prefer to wear gold ornaments which are of the latest fashion whereas in old days they used to wear their traditional dresses and ornaments of silver. These change are seen due to the westernization, there is seen the mixing of culture of different group like rana, paharietc

The marriage is also completed in single day unlike the traditional marriage where it takes 2 days to complete wedding rituals. The grooms and *baratiyas* also come in car, jeep, tractor where dholi and oxe carts were used to travel for groom and *baratiyas* in traditional marriage. Marriage rituals are more or less similar. In traditional marriage of ranatharubharra used to perform all rituals but due to the influence of Hindu society some of the ranatharu employ Brahmins to do pooja and perform rituals. The effect of Sanskritization is seen where Rana-Tharu are trying to adopt some of the rituals of Brahmins, chhetri (Hindu

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Rituals) like calling Bhramins for marriage rituals,. Some of the rituals are unique rituals of ranatharu like carrying kataro by groom in his left side, performing payapujan, ghatbandhan etc these symbolizes their culture as different from others. In traditional days groom and baratiyas were served food in one room by *bhujins* and close relative of bride while this is not done now days. The groom and *baratiyas* are served food in tent by caterer. Traditional muscical instruments were played for singing, dancing in tradrational marriage of Rana-Tharu which is now replaced by modern instruments like DJ, Speaker and other. After the marriage the bride live in their husband house and occasionally visit to their parent's house whereas in past days they usually live with their parents until their first child was born. Different economical factors, educational factor are seen responsible for this changing pattern of marriage in Rana-Tharu.

Conclusion

Marriage is important institution of the society. It creates the strong bond between the husband and wife and their families. Marriage is regarded as the superstructure of the society. Marriage is practice by all the different society according to their culture, norms, values and rituals. In our study the practice of marriage and the changes seen in practice of marriage over the time is observed. The main aspect of Rana-Tharu marriage is either they perform the ritual as it is performed by their ancestors or they change the rituals. The new generation has modified some of the rituals, norms, values and is performed in marriage as their comfortable level and change is also for evolution. Those cultures which carry the symbolic meaning and in which their identity reside are still practiced by Rana-Tharu whereas those rituals which are not so possible to perform economically and timely are eradicated from the society. The practice of magani rituals at the very early age has been totally eradicated in Rana-Tharu society.

Some of the culture, norms, and values are given continuity even if they don't carry any meaning just because they were practiced since their ancestor. From this it is clear that Rana-Tharu have changed those rituals which were economically and timely costly to them and they also practice some of the culture which is possible for them to practice as to only respect their ancestors.

All these changes which are made in different aspects of Rana-Tharu marriage are due to economical factors. As the marriage of Rana-Tharu is very lengthy and costly all the rituals like *Magani*, *Baina* and other rituals before wedding and at the wedding have been eradicated from the society and *Magani* is also performed only before 2/3 month prior to weeding day by exchanging rings between the groom and bride. So now it has become less costly both timely and economically. Other social factors like educational, political, networking, communication, awareness, westernizations etc are also responsible for the changes seen in the culture of Rana-Tharu. As due to the westernization Rana-Tharu are also seen adopting the western culture more which is also reflected in their marriage practice now a days.

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